dreative spirit in man and nature. Why do the birds sing? The question is suggested to us by something that the author says at page 31, in his chapter on the evolution of the poetic spirit. The instinct of song, he says, is not exclusively human. "We see the same thing-surely the same thing-in the impulsive spirit of the meadow lark; over and over again, and always a wondering joy—that the sky could be so radiantly blue, the earth so verdantly sweet."

But are these beautiful matters the occa sion of the meadow lark's singing? Does he address the landscape and the ether in praise? Almost universally, we think instinctively, rather than as the conclusion of a severe analysis, the poets have assumed that the song of the lark is praise of the loveliness of the world. Is it the case that it is the beauty of the song that lends propriety to the idea? Let us consider for a moment the utterances of the raucous birds. What does the crow mean when he sings? What does the owl signify when he hoots in the colorless, inscrutable night? When the poet, writing of spring, speaks, as he so often does, of the epithalamium of the birds it is not likely that the subtle discriminating vision of his mind includes the owl and the crow in the chorus. These harsh singers are not considered here in the essayist's analysis of song. And yet the intelligence of the crow is quite as great as that of the meadow lark. It is reasonable to think that he perceives just as well the beauty of his environment. We have often asked ourselves, listening to the vocalization of a crow, if this was an expression of praise. It does not sound so. At any rate it is hard to think of it as a celebration of the landscape. But though they sing for the same reason, the habit of our thought must remain unchanged. It must always be-the lark's song of praise, the caw of the

At page 8 we remarked with interest another observation of the essayist's. He there says: "True poetic insight strives to see beyond all the limitations of time and circumstance which create the mere person and aims to compass in their stend whatever is fundamental in character, thereby the reality enduring through individual histories and dictating their destinies. When we feel that this aim is realized, the appropriate expression indeed attained, we say that the poetry embodies universal truth—a truth not to be distinguished from that which, in contrast to blank knowledge of fact, we are wont to call the higher, the poetic truth." That is doubtless clear enough, as the language of metaphysics goes, but it shows what we have said, that this is a difficult science. It will be seen that the matters sought to be established are wonderfully elusive. They seem indeed to be oiled. They are grains of the golden sand that surely escape the hand; grasp them as close as we will, they vanish still. It is a curious fact that plenty of fairly discerning minds, confronted with such an expression as poetic insight," find a greater luminosity in the expression itself than they do in a metaphysician's definition of it.

Why is it that the poems of Byron may be secounted to be really and in truth poemsperhaps not as much so as Browning's, but still poems? Persons interested in this question may turn to page 14 here. We read: "To be sure, manifestations of poetio mood need not be invariably universal or invariably exalted in character in order to be genuine. The impulse of a Byronic love song is hardly what we conceive to be a fine type of human passion; yet the song is none the less poetry." The fact conceded -unquestionably a generous concessionwhat is the reason? It is immediately forthcoming. "The reason is that the passion celebrated has ceased to be merely Byronic. Embalmed in art it is perceived as a great human heartburning, and because of its virile humanity it is not alien to us." In the last clause here we see that metaphysics, though often occult, may at times be obvious. What is virile and human must indeed be close to us. What is of us is not alien. What is intimate is not re-

We must not overlook an observation that may be found at page 176. The essayist is speaking of the magnificent permissions accorded to critics. He says: "There is no concern of his craft that permits to the critic's fancy more riotous license than this of the motive of art. Motives of any sort are vague enough, puzzling, intangible mixed; but for æsthetic expression, analysis of motive is most of all a vanity. The artist himself seldom understands his motives, they are so many and so many; and so the critic is given freedom of the city of the artist's soul-and avails himself thereof." That is utterly true, and we are sure that the critic astonishes the artist

The book has greatly interested us.

Unstrenuous. We have pondered the opening remark in Mr. E. J. Hardy's book of essays, "What Men Like in Women" (G. W. Dillingham Mr. Hardy here observes: Company). Love rules without swords and binds without cords." Why do we speak of the poignancies of love and of the bonds of love? What imagination invented these things if they do not exist? What was Cupid doing with arrows, which are every bit as bad as swords? Why does Venus lead her pigeons with a string? We fear that Mr. Hardy is representing the condition of love too generously, perhaps too thoughtlessly.

But we are not really offended. Nobody could be offended. The book is made up of brief chapters, which are filled with plain and succinct statements and lovely anecdotes. Bismarck was much indebted to his wife. He said of her: "She it is who made me what I am." France and Austria, not to speak of Schleswig and Holstein, must have wished that somebody else had made him. A rugged piece of manufacture to be turned out by a woman's hand. "She showed her love for her husband in many practical ways, not the least of which was in defending him from bores.

orner wives of great men were of much assistance to their husbands. "When the famous John Bright married his bride said to him, 'John, attend to thy business and thy public affairs, and I will provide for the house and relieve thee from all care at home.' This is the sort of wife that enablas a man to work and rule in court, in camp and in the world generally.

We are pretty sure that the anecdotes are true, for we have heard most of them before. As to the title of the book, the author says that what men like in women amounts to a variety. "What men like in wives depends upon what they want them for." "In the opinion of most men 'sweet implicity' is a great charm in woman. "An old Scotchman whom I asked lately



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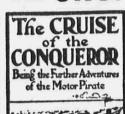
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